



GOD LOVE

GOD GIVES PEACE

Louise B. Clark

Grief, turmoil, bitter strife!
Sound of drums, sound of life!
War! The world no more at peace,
War! A strife that can not cease.

Mothers crying for their sons,
Echoes of thunder, sounds of guns,
Dads, who are grown too old,
Talk of younger blood, so bold.

Hearts are sad, eyes are dim,
Tears flow when we think of him,
The one who had to go across.
No one feels our sad loss
Like mothers whose sons have gone,
Like mothers when hopes have flown.

God alone knows why 'tis so,
Why our loved ones have to go
To give their lives in combat fierce
To assuage war's bloody thirst.

One only hope that can be given
Comes from God up in His heaven.
Peace He'll give when war has come,
Peace He'll give when there is none,
Solace to a broken heart,
God's great love He does impart.

THE GROUND OF



"Therefore being justified by faith, we have peace with
God through our Lord Jesus Christ," Rom. 5:1.

Vol. 35, No. 33

October 21, 1944

Notices

My address is 645 E. Gates St., Columbus, Ohio; phone, Garfield 1788.—E. W. Williams, Assistant General Overseer of North Central States.

I am now in evangelistic work. Anyone who would like to have me for a revival may get in touch with me at Cumberland, Ky.—David Shepherd.

A revival will begin at the Church of God at Etowah, Tenn., Sunday night, October 15. The evangelists will be Sister Smith and Sister Connor. All surrounding churches are invited to come and help us.—J. W. Webb, pastor.

Anyone having friends or relatives living in or near Salem and would like for them to be in contact with the Church of God, please write to me at 2215 Shelton St., Salem, Oregon.—G. W. Cleghorn.

The Church of God located at S. 58th and Birmingham Sts., Tacoma, Wash., extends a cordial invitation to the members and friends of the Church stationed at Ft. Lewis, Camp Murray, McChord Field and those located elsewhere in this vicinity.—Rev. A. J. Sittner, pastor, 5648 S. Birmingham, Tacoma 9, Wash.

I am in evangelistic work exclusively this year. I may be contacted at 66 Second St., Camden, Ohio.—Ivan R. Stone.

NOTICE

We, the Publishing Interest Committee, were called to meet at the Church of God Publishing House, Cleveland, Tennessee, September 25, 1944, at which time we discussed the advisability of increasing the Lighted Pathway to twenty or twenty-eight pages. However, in view of the very critical paper shortage, we advised this not be done until the paper situation had improved.

L. W. MCINTYRE,
Chairman,
J. A. BIXLER,
A. H. BATTS.

THE CHURCH OF GOD ON THE AIR

Bible School Broadcast

Bible Training School and College, Sevierville, Tennessee, is on the air! The program goes on at 5:05 A. M. and goes off at 6:00 A. M. (CWT), every Sunday morning—55 minutes—over station WNOX, Knoxville, Tenn., operating on a frequency of 990 Kc. (on the dial) and 10,000 watts. Our first program was Sunday, October 8, and will be called "The Church of God Hour."

SOUTH CAROLINA

Greenville church, over station WMRC, 1490 Kc., each Sunday night from 12:00-1:00 EST. Tune in and drop us a card. Earl P. Paulk, pastor. Greenwood, over WCRS, 1450 Kc., each Sunday from 9:15 to 9:45 a. m. (EST). H. L. Sorrow, pastor.

Langley church, over station WGAC, Augusta, Ga., 1240 Kc. Each Sunday from 8:30-9:00 a. m. F. L. Muller, pastor.

FLORIDA

Lake Worth, Fla., over station WJNO, West Palm Beach, Fla., 1230 Kc. Each Sunday from 8:30-8:45 a. m. O. W. Thomas, pastor.

Change of Address

J. E. Sechrest—Old: Box 263, Abbeville, S. C. New: Neeses, S. C.

G. W. Cleghorn—Old: Snoqualmie, Wash. New: 2215 Shelton St., Salem, Oregon.

The best way to forget a thing is to stop talking and thinking about it.

No person can keep secrets who continually has his mouth open.

COMMUNITY AMAZED AT MY HEALING

On Tuesday night, July 25, I went to a country church at New Era. While there I started coughing. I went outside, suddenly got numb, and fell. I was carried to the closest neighbors and from there was taken to the hospital. I begged them not to take me but it was useless, because my tongue was paralyzed and they couldn't understand me. I asked them to pray for me and they did. I couldn't eat nor sleep. It took three or four to hold me in the bed when the severe pains would strike me (my left side). Brother L. G. Rouse came to pray for me on Wednesday.

(Continued on page 3)

THEY ARE REMEMBERED

1ST LIEUT. JOHN GILBERT

(EDITOR'S NOTE: Ordinarily we do not publish poems, but here is a memorial poem to our war dead which we pass to you, that by it we may all be encouraged to pray for our men in Service.)

*The day came when we went ashore, through the smoke of shot and shell,
Men were pale, scared but game, as they walked thru living HELL.
I know now what death is like to kill and destroy, but war is won
Not by words alone but by the sword and gun.*

*Now at last we can take our rest, most of us are here;
But some of those that started out will never again know fear.
Yes, the ones who fell, we laid them away, no parade or formal dress was held,
Just the buddies who really cared told what words there were to tell.*

*No, boys, I won't forget what you all have done,
You followed on thru all the way when some need not have come.
Very few of those whom you have fought for will ever know your deeds,
But we promise you we will not let them forget, just you rest in peace.*

*I pray tonight for your souls, and let us who survive
Be able to fight on and end this war, for that is why we strive.
Only God knows what we go thru, with His help we'll win;
I pray to Him that some day soon all of this will end.*

*You boys are now at rest somewhere on foreign land,
But we know the place—you are beneath the South Sea sand.
Soft palms sing over you, the ocean waves they quietly sigh;
You face the land that you all love, and hear the roar of evening tide.*

*Rest in peace, soldiers, you gave your all; we who are left will carry on.
We remember you, you are with us until we, too, have lived and gone.
So long, boys, we're moving out, your spirits march with us now;
No matter where we fight and die, we'll think of you so brave and true.*

—Sent in by Paul H. Walker

The General Overseer Speaks

JOHN C. JERNIGAN

RESPONSIBILITY OF THE PREACHER

The Minister of the Gospel Is a Man of One Job. His Purpose Is the Salvation of Souls.

The minister of the gospel is in a class to himself. He represents God in heaven and man upon the earth. There is no other who shares equally his responsibility. He is employed by God to contact men and interest them in an inheritance in heaven. His calling and work is divine, his responsibility is tremendous. God has sent him to deal with the most precious thing of all His creation, the soul of man.

Most men deal with material things that perish, but the God-called minister of the gospel deals with God in behalf of human souls. When a soul comes into existence it never passes away. The soul of man is immortal, it lives through the never-ending ages, it is imperishable. In an effort to estimate the value of a human soul, Jesus placed its value above the wealth of all the world, saying, "For what shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his own soul?" To this question the lost soul would reply, My profit is nothing, I would give all the perishable things of earth if possible to hear one more gospel message.

The inestimable value of the human soul that the minister of the gospel is responsible for, places him in the world's most responsible position. The minister does not only give an account for his own soul, but is held responsible for others. In Hebrews 13:17 we read, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." Such tremendous responsibility is enough to awake the minister of the gospel at the midnight hours, and bring him to his knees upon a cold floor, and stir him into such a passion for lost souls that he could not rest one minute off duty.

I have never been able to under-

stand how men and women could claim they were called to preach, hold license, and be satisfied to work full time on a job and hang around the local church as a laymember, and some times feel hurt because the pastor does not ask them to preach.

The minister must ever be aware that his own soul is jeopardized, as well as the thousands to whom he might carry the message of security. Paul said, "For though I preach the gospel I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me if I preach not the gospel. For if I do this thing willingly, I have a reward, but if against my will, a dispensation of the gospel is committed unto me," 1 Cor. 9:16, 17. Paul felt that as God had called him to preach, he must preach the gospel. To him it was to preach or suffer the woe of God. People who can stand up in their home church and testify of their call to preach the gospel and do nothing about it most certainly have little burden or consciousness of their calling.

God spoke to Ezekiel, saying, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wicked way, he shall die in his iniquity, but thou shalt deliver thy soul," Ezekiel 3:17-19.

My brother, has God made you a watchman? Has He given you a message? Have you been called to warn the wicked? If so, and you do not fulfill your calling, what will your end be? God said to Ezekiel, "The wicked man shall die in his iniquity, but his blood will I require at thine hand." The judgment will be an awful day for men who have disobeyed God, the blood of wicked men will be streaming from the hands of disobedient preachers. And those who have left

the preaching of the gospel and gone to the defense plants for big money, stand in danger of the future.

Every true minister should get out into the market places, and into the highways and hedges, and blow aloud the gospel trumpet in Zion, and sound an alarm in the holy mountains, for behold, the day of the Lord cometh as a thief in the night. Let us not sleep as do others, but awake and throw out the life line to those perishing in the troubled waters of destruction, lest we stand in judgment wanting, with blood-stained hands, because of our slothfulness and neglect of duty.

If a man is called to preach, he should find some place to deliver his soul. There is always an open door to the man who is willing to enter.

Community Amazed at My Healing

(Continued from page 2)

nesday morning. Everyone said there was no chance for me. On Friday, July 28, news started, "Lola's dead, or almost so." Mother gave me up Friday morning. Brother Rouse said he knew God could heal me and he felt victory for me but couldn't understand my suffering. I guess it was about 12:00 noon Friday when I saw Daddy who died in 1938. He was leading the song, "If I Could Hear My Mother Pray Again." They said I sang a verse with him. It was then that they were sure I was gone, so a telegram was sent to one of my brothers but they could not reach the other. All friends were called to look the last time. An aunt from Strawberry Plains, Tennessee, was also called. She brought her funeral dress. My breath was cut off up to my throat, my tongue was black, and all inside my mouth looked putrid. After many unbelievers had seen the condition I was in, God healed me at 4:43 on Friday, July 28. I came out of the bed shouting and talking in other tongues. Now the whole community is in amazement. Though I am weak and have lost about twenty pounds, I'm gaining strength as God sees fit to give it to me. All this has brought Reba, my sister, to God.—Lola McMahan, Rt. 5, Sevierville, Tenn.

RELIGION and the WORLD

By the Editor

Germans Loot Churches in Italy

A report comes from London to the effect that German military authorities systematically looted churches in Italy, was told by Sir James Grigg, British secretary of state of war.

Every Jew Murdered

MOSCOW.—No Jews remain in the city of Pinsk, according to front line reports reaching here. Red Army troops who captured the city did not encounter even one survivor of the 25,000 Jews who dwelt there prior to the German invasion of Russia.

Calendar Change

Carlyle B. Haynes, writing on the above subject, states that the World Calendar Association has purposed a new calendar which would eliminate all holidays and change Sunday to Monday. This anti-Christian step is being vigorously opposed by church men throughout the country.

Religion in Rumania

A decree in December of 1942, by the Rumanian Government, virtually dissolved all "irregular" religious groups. However, it is declared that these discriminatory laws will be abolished as a result of the armistice signed between Rumania and the Allies.

Day of Atonement

Rabbi Maurice N. Eisendrath, director of the Union American Hebrew Congregations, insists on a call to the whole world to observe one day of atonement, in which all men would bow down and confess their sins. Said he, "Why should not our great leaders—Roosevelt, Churchill, Stalin, and Chiang Kai-Shek—join together in summoning all mankind to days of penitence?" I surely would like to see Mr. Roosevelt, Churchill, Stalin, and Chiang Kai-Shek together in a good prayer meeting. They need it more than anything else.

Bible Reading Campaign

The American Bible Society has planned to sponsor a nation-wide Bible reading campaign between

Thanksgiving and Christmas. A joint resolution has been introduced before Congress insisting that this period be designated. President Roosevelt and the forty-eight governors of these United States have been asked to include the Bible reading campaign in the Thanksgiving Day proclamations.

Bible in Schools

An increased interest in the reading of the Bible within the schools of various states is being shown throughout the United States. Our nation needs a soul-cleansing reform of both parents and children. The Bible is the only source of knowledge of that power of reform. The children are helpless without the help of their parents, and children can blot out the path of their parents if they are not brought to Christ.

Jews Suffer

Jewish Missionary Magazine states that the Germans' successfully concealed two "model extermination camps for Jews" at Auschwitz and Birkenau, in Upper Silesia, have finally led to the revelation of many startling facts and figures concerning their operation for the two years ended April 15, 1944, during which the execution and disposal of 1,715,000 Jews were effected.

Britain and Liquor

Evangelical Christian gives us the liquor bill of Great Britain as follows: In 1938, \$1,340,000,000, and, in 1943, the staggering amount of \$2,825,000,000. Tobacco expenditure during the same period was \$870,000,000 in 1938 and \$2,240,000,000 in 1943. This wanton lust and extravagance can only be excelled by the United States, while "in Russia, if a woman offers a soldier liquor she has to serve six months in prison; if she gives it to him she is shot. There can be no drinking while war is on, for men must be strong, healthy, and fully possessed of every whit of their strength and ability."

The Church in Germany

A report coming out of Geneva by RNS states that the Church in Ger-

many is now going through a transformation. In many places laymen and women play an important part. It is a case of those who value religion as "something worth" attempting to stand in the gap. Training courses for laymen, lasting ten to twelve weeks, are being given. In one district in Silesia 216 workers were dedicated at a single service.

Japanese Drug Policy

In a broadcast from Chungking, Li Chungkung, member of the Opium Suppression Commission, said that in the four northeastern provinces which make up Manchuria and Jehol there are 46,260 acres of land planted with poppies, producing an annual crop of 2,800,000 pounds of opium. Under the encouragement of the enemy 16,000,000 Chinese, about one-third of the total population in the four northeastern provinces, are estimated to have become addicted to opium smoking after twelve years of Japanese rule. The enemy has established large factories in Mukden, Chengteh, Harbin and other cities, to manufacture morphine, heroin, and other narcotic drugs. In Harbin, 1,585 corpses of drug addicts were found in the streets within half a year.

According to Mr. Li, twenty-six counties in Shansi have been ordered by the Japanese authorities to grow poppies. In Taiiku county, he said, more than 1,000 acres of land are used for growing opium, on which the inhabitants are compelled to pay an annual tax of more than two million dollars. The economic loss to the Chinese is tremendous.—*Life of Faith*.

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Church and State in Russia

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MOSCOW (By Wireless)—Measures to facilitate opening of new churches in Russia have been among principal concerns of the Soviet Council on Orthodox Affairs since its formation ten months ago, it was revealed here by Georgi Grigorievich Karpov, head of the five-man council, in an exclusive interview with Religious News Service.

The interview, conducted in the old Ostrovsky mansion, which also houses the Soviet Commission on Religious Cults, a group that deals with all organized religious groups in the U. S. S. R., provided the first authoritative picture of the Council's scope and activities since it was established as a liaison with the Russian Orthodox Church shortly after the Church's re-establishment early last fall.

The council, according to Mr. Karpov, has already set up in various parts of the Soviet Union an intricate organization to deal with matters involving both church and state. In addition to handling petitions for new churches, the council has taken part in negotiations for the re-establishment of theological training centers, and in certain cases, has helped released Orthodox priests from compulsory military service. Matters on which the council has been consulted include church repairs and taxation of church property.

A point emphasized by Mr. Karpov was that "we place absolutely no barriers to church expansion." When the interviewer inquired about the setting up of Sunday Schools to extend religious education in Russian parishes, the official explained that this is one of the questions which, as yet, has not come before the council. "In any case," he commented, "we do not mix in internal church affairs."

One interesting aspect of the interview was the light thrown on the background of the Soviet official chosen to fill a highly significant role in relations between the government and the predominant Russian church.

Born in Leningrad in 1897, Karpov served in the Red Army during the civil war; had some years of university education, but did not graduate. Most of his life has been devoted to organizational work for the Commu-

nist Party and the Soviet Government. He is married, and has three daughters, two of whom are also married.

"Our council was set up by the Council of People's Commissars on October 8, 1943," Mr. Karpov explained, "and since then we have gained a fair amount of experience. We have had no friction, and every complaint has been attended to. Our basic task is to maintain contact between the government and the church. This was done first through the late Patriarch Sergius, and is now being done through Acting Patriarch Alexei and the Orthodox Synod.

"We have established our representatives in all regions, provinces, and republics of the Soviet Union. We now have more than a hundred, and they all devote full time to this work. They, in turn, have their representatives in the local soviets, and these maintain contact with local church affairs.

"Our work is threefold: first, contact between church and state; second preparation of laws and regulations regarding church problems; and third, supervision to insure that all laws relating to the church are faithfully carried out. Our job, in the main, is to make sure that the postulates of our Constitution in respect to the freedom of conscience are carried out."

Why was such a council required? the officials asked.

"Church and state," he replied, "are separated in Russia, but we find questions constantly arising among church leaders that require deliberation and decision, and, often sanction. One outstanding question was the problem of establishing a theological school and pastors' courses, which are now beginning their work. This question was brought to us by church leaders. We discussed it, and then submitted our decision to the Council of People's Commissars which fully approved it. This, by the way, is the only question we have had to carry to the higher authorities."

The interviewer inquired if the new theological institute in Moscow is the only one of its kind available for students in Russia. Mr. Karpov stated that this was true, so far, but added:

"This is not because we have prevented the organization of more. On

the contrary, six months ago, we assented to the opening of a theological college in Saratov, but the Synod has not yet seen fit to open it. If the question were raised of opening more schools, we would see no reason to oppose it."

Questioned as to the procedure in opening new churches, Mr. Karpov explained:

"If a group of believers—it does not matter how many—want a church, they sign a petition and refer it to the local church or government leaders. The local soviet takes it up with our representative, who examines the case and refers it, in turn, to us. Any number of people can sign a petition, but a minimum of twenty is needed to establish the legality of a congregation under law.

"Only occasionally do we turn down petitions for new churches. This is in cases where there is no church building available, and no immediate prospects of constructing one. Sometimes, too, the people in a small hamlet where there are already two or three churches want another. We feel that they cannot possibly get enough money to operate, and for that reason their application is rejected."

The council, Mr. Karpov said, in answer to another question, does not deal with matters of church repair, unless for some important reason. When parishioners find it difficult to get supplies for repairs, the council issues appropriate orders to help them buy materials at low, state-fixed prices.

There are more churches, and also more priests, in Russia than before the war, Religious News Service was told. Many priests who had long ago turned to bookkeeping, teaching, or some other occupation, are now returning to church duties. In addition to the courses planned at the new theological institute, some dioceses are preparing to replenish the lower ranks of the clergy by setting up local pastors' courses.

Asked about taxes from church property, the Council leader pointed out that all churches are nationalized, and are given to believers free of charge and for as long as the congregation exists. The only payments demanded are land rent and taxes, which are obligatory on all citizens. Some complaints have been received from priests whose income was incorrectly classified, but these have been

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Sanctification

By J. D. Bright

I. DEFINITION. According to Winston's Dictionary the word "sanctification" means the act of making holy, or the state of being made holy; the act of setting apart for a sacred purpose; consecration. Theologically speaking, it is the act of grace by which the soul is cleansed from sin and made holy in the sight of God.

II. A PROPER APPROACH. There are many phases to sanctification and in order to better understand the subject it will be well for us to consider the fact that sanctification is external as well as internal and that it depends on human as well as divine exercise to bring about such a state in a person's life.

III. EXTERNAL. This phase of sanctification is human. It existed before the Mosaic law, during the Mosaic law, is and will continue to be extant so long as man is confined to a mortal body.

1. *Before the Law.* "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes," Ex. 19:10. Two things are very noticeable here. First, Moses, a man, was authorized to sanctify the people, which simply meant that he as leader was to give them special instruction as to their duty in preparing for the Lord Jehovah's descent upon the mountain, and dedicate and consecrate them for that great occasion. Second, after Moses had sanctified them they sanctified themselves by following his instructions, a part of which was a type of their very bodies and lives, for their clothes lasted as long as they lived.

2. *Under the Law.* "Sanctify yourselves therefore and be ye holy," Lev. 20:7. How did they sanctify themselves? By the following means: Washing afflicted body. Lev. 13:54. Sprinkling water of separation on contaminated person. Num. 19:13. By washing clothes and taking a bath. Lev. 15:5. These were purification ceremonies. Consecrations were effected by anointing with oil and blood. Lev. 8:30.

3. *Under Grace.* The first commandment sets forth another step in our individual sanctification. "Thou

shalt love the Lord thy God with *all* thy heart, and with *all* thy soul and with *all* thy mind (Matt. 22:37), and this brings us to external sanctification under grace. James exhorted, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." In other words, when it comes to filth and sins of transgression he says that the individual should put them away from themselves.

Paul said, "I die daily," 1 Cor. 15:31. Again, he encouraged us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. 7:1. The thought that I would like to impress upon you is that a person who is sanctified in heart by the Lord Jesus must keep himself sanctified so far as it is humanly possible. As proof of this I point you to the fact that it was sanctified Church of God members to whom Paul was writing in 1 Cor. 1:2. Paul saw that many of the Church of God people at Rome, whose hearts had been sanctified, needed to dedicate themselves more completely. Therefore, he exhorted them to, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Rom. 12:1, 2.

James said, when writing to his brethren (James 1:2), "Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world," James 1:27.

IV. INTERNAL SANCTIFICATION, OR HEART PURITY. No doubt you have already asked, "Why does the Lord Jesus need to sanctify me if I can overcome and sanctify myself from these things?" My dear friend, you don't leave an abscessed tooth in your mouth just because it gets easy, for you know it is apt to give you pain and trouble most any time. Therefore, you have the dentist to pull it out. Paul said to the Romans, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." When the body

of sin is taken out we don't have near as much trouble keeping ourselves sanctified.

Who sanctifies? Jesus. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Heb. 13:12, 13. But notice, you must be willing to go unto him bearing the Christian's reproach. Yes, get out from religionists who frown on a sanctified life, for does not the camp represent Jerusalem and didn't Jerusalem stand as the center for religionists?

Why should a person be sanctified? Because Paul says in 1 Thess. 4:3, "For this is the will of God, even your sanctification, that ye should abstain from fornication." Also that they may be kept from the evil of the world. St. John 17:15.

How old is the doctrine of sanctification? Well, our dear Brother Paul states emphatically that *it is from the foundation of the world.* Eph. 1:4.

Who and how many should be sanctified? We read in 1 Thess. 4:4, "That every one of you should know how to possess his vessel in sanctification and honour." Notice what Jesus says in John 17:19, 20, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." Why, brother, sister, He has chosen us. Eph. 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

How is a person sanctified? By faith. Acts 15:9, "And put no difference between us and them, purifying their hearts by faith."

In whom or what? Jesus and His blood. John 17:17, "Sanctify them through thy truth." What is the truth? John 14:6 says, "Jesus saith unto him, I am the way, the truth, and the life." Also he says, "Thy word is truth." Read St. John 1:14 and you will see that it was Jesus. You notice that he was made flesh and Paul tells us that it was through His blood that He sanctifies us. Heb. 13:12.

Who applies the blood? The Holy Ghost. Rom. 15:16, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanc-

tified by the Holy Ghost."

Does Jesus sanctify sinners or believers? Believers. John 17:16; 15:19; Luke 10:20.

Can a Christian be sanctified now or do we have to wait until death? Let the Bible continue to answer. "For this is the will of God, even your sanctification, that ye should abstain from fornication." 1 Thess. 4:3. We know that fornication can only be committed in this life, since after the resurrection there will be no sex distinction. Matt. 22:30. Then does this read like sanctification at death? "The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:73-75. And further, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. 5:23.

Brother Bright, can you prove by scripture that people have been sanctified? To be sure. Listen to 1 Cor. 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus." Then what do you think of this, "For both he that sanctifieth and they who are sanctified are all of one," Heb. 2:11. Also Jude says, "Jude, the servant of Jesus Christ and brother of James, to them that are sanctified by God the Father." Jude 1.

What special benefit is sanctification to the Church? It makes us one. "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," St. John 17:19-21.

How much of us is supposed to be sanctified? Paul says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. 5:23.

Does sanctification render a Christian absolutely perfect? Yes and no. Yes, Christian perfection. "For by one offering he hath perfected for ever them that are sanctified," Heb. 10:14. And we are encouraged to "go on to

perfection," Heb. 6:1. God placed officers in the Church to help us in reaching perfection. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Eph. 4:11, 12. No, when it comes to our humanity. 1 John 2:1 says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. And He very vividly shows His sanctified Church at Corinth up in these words, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:8-10.

There is a vast difference between sanctification and glorification. We believe and preach both. But we preach that glorification is that which will render all of the righteous immortal, sinless and absolutely and sublimely perfect. But we also recognize the fact that that life will be realized in eternity only.

Sanctification is that glorious imputation of God's grace in our souls that throws off the evils and poisons of this sinful world that beset us, and

keeps our bodies clean and pure as the temple of the Holy Ghost.

Yet, we eat, sleep, work, welcome pleasure, shirk pain, dread sorrow, wear hats, coats, pants, etc., mix and mingle with the public whose opinions of us range from silent questioning stares to outright, downright and everything but right remarks about and to us. Yet, we have that glorious experience of sanctification within our hearts that is preserving us unto eternal life. 1 Thess. 5:23.

If you are a critic of sanctified people and a despiser of holiness, you will never be in the first resurrection (Rev. 20:5), no matter if the epitaph, "At rest," is placed on your grave marker. Neither will you see God in peace and confidence. Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." But you will see Him at the last judgment. Rev. 20:12.

The Lord grant that all of you who are not sanctified will qualify for these scriptures in 1 Thess. 4:14-18.

May we pray. Acts 20:32, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Amen.

Life would be enjoyed much better if we would say as many good things about each other while we are alive as we do about each other after death.

The person who rushes through life runs by many important things and the person who goes too slow lets many important things run by him.

HELP WANTED

We will consider the employment of two young married men with high school education to learn the printing trade. This is a trade where there are no depressions, out of the weather, and ideal working conditions. Fair wage to start.

We would also consider the employment of a young married man or woman with high school education, who also knows Spanish, to learn to operate Linotype machine. This trade also is one always in demand, and the right parties for these trades can have a lifetime here if their work is satisfactory. Fair wage to start. Give reference with application.

Write at once to **E. C. Clark, Managing Editor, c/o Church of God Publishing House, Cleveland, Tennessee.**

Should Christians

An Editorial by a Canadian Pastor

Many people, some of them professed Christians, thoughtlessly imitate the modes, manners, and even the morals of Hollywood. By Hollywood I mean the life and manners of the screen stars and of the screen itself, but particularly the example of the film stars in their own lives. Should Christians imitate the Hollywood type of life? Many people do so to a lesser or greater degree, but should Christians, as professed followers of Christ, do so?

The New Testament bids the Christian, "Prove all things; hold fast that which is good; abstain from every form of evil" (1 Thess. 5:21, 22, R. V.). Before any Christian allows Hollywood's example and influence to mould the life, he should apply the test of God's Word to it. Prove all things, put them to the test of Scripture. What stands the test as good and sound, hold fast thereto. But what appears as evil by Bible standards, abstain therefrom.

Let us then get down to details and apply Christian tests to Hollywood modes and morals. Beginning with matters of lesser import, we must assert that, tested by the Word of God, *the modes and styles of Hollywood are far from Christian.*

Recently the writer made some purchases in a store—I will not say in what city of several in which I have lately been. I was sent to a certain desk, and there I found myself confronted by one of the most barbaric looking females of the human species I have seen in some time. Her eyes stared out from beneath hairless and hideously penciled eyebrows. Rouge and lipstick were copiously plastered on her face, and the hands that reached for my purchases ended in nails colored and pointed to look more like claws than anything else. I was heartily glad when I could move away. Had I been manager of that store, I would never have allowed my patrons to be subjected to such a spectacle, and I suspect the founder of the store, godly soul that he was, would have turned in his grave could he have seen that clerk in a store bearing his name. But it was a perfect example of the worship of the film goddesses to which

many a young woman is given up to-day, an example of how the fifteen-dollar-a-week store clerk religiously follows the styles and modes of Hollywood.

But let a Christian woman stop and think, and she will recall that it is not the saints but the sinners of the Bible who come closest to such Hollywood modes as that. It is not Mary the mystic, nor Martha the homemaker that the Bible represents as painting their faces, but Jezebel the notorious and unscrupulous pagan consort of wicked Ahab. And the Apostle Peter, writing to Christian women, says: "Your adornment ought not to be a merely outward thing—one of plaiting the hair, putting on jewelry, or wearing beautiful dresses . . . It should be a new nature within—the imperishable ornament of a gentle and peaceful spirit, which is indeed precious in the sight of God." And then he adds, "For . . . this was the way the holy women who set their hopes upon God used to adorn themselves" (1 Pet. 3:3-5, Weymouth). It is a far cry from the extremes in make-up that Hollywood has set in vogue among women and girls, and this ideal set forth for Christian womanhood in the New Testament.

Doubtless there is a rightful care of feminine charm and beauty, but it can, by us Canadians, be better learned from our gracious and lovely Queen Elizabeth than from Hollywood.

When their majesties visited Canada in 1939, the reporter of a Western newspaper interviewed Frank Patrick Powell, who has been the Queen's hairdresser since she was a girl. In the course of the interview the reporter, referred to the Queen, said:

"Does she color her fingernails?"

"My, no," came the reply, "the Queen wouldn't do anything like that. She doesn't use anything like that—she's natural. No, she doesn't pluck her eyebrows. Can you imagine her doing a thing like that? Would you think it all right?"

"Well," stuttered the reporter, "it might be all right."

"No," said Powell decisively, "not at all. And something else—I've often thought that women would be much

prettier looking if they didn't do so much with their faces. The Queen doesn't do anything at all."

There is nothing wrong with the proper care of the skin and complexion, within limits, but this making of oneself a spectacle to be stared at,—this is not the cultivation of beauty, but its ruination and its prostitution. It is not Christian but pagan. It has nothing in common with the modest loveliness of such Christian womanhood as our beloved Queen so shiningly exemplifies. And for such pagan modes of make-up we have largely to thank Hollywood today.

But there are matters of yet greater moment. Now we must insist that, judged by Scriptural standards, *the conduct patterns of Hollywood are far from Christian.*

Hollywood has glamorized the cigarette-smoking woman. Hollywood has glamorized the drinking of liquor as the smart thing to do. Therein Hollywood has set patterns of conduct for many that have wrought grave harm in society.

But worst of all, *Hollywood has set at defiance the moral laws of God and done more to break down the sanctity of marriage and of the home than any other influence in society today.* It is not wholesome family life that is glorified on the screen and in the lives of the Hollywood stars. Instead, illicit love is made glamorous, divorce is encouraged, and broken homes are the consequence.

Just the other day a Hollywood dispatch began thus: "Another of the film colony's so-called ideal marriages hit the rocks Friday . . ." And then followed the sordid details. How many such news items have we read from Hollywood? It has been rightly said that by Hollywood's standards unfaithful husbands and wives are no longer social outcasts, but innocent, pleasure-seeking moderns.

The courts of this continent know what Hollywood's defiance of God's law of marriage is doing. Aping Hollywood, thousands of people have wrecked their lives and broken their homes, and the terrible curse of immorality rising to flood-tide proportions is chargeable, to a very great extent, to Hollywood influence. Holly-

Ape Hollywood?

wood patterns of conduct in this regard are the very reverse of Christian.

It now remains to say that the *standard of values and the pervading spirit of Hollywood is wholly unchristian*, in the light of God's Book.

For one thing, gold is the god Hollywood worships. Box office receipts rule everything. We have read of child stars who command salaries far beyond that of the President of the United States. It is no wonder that Kipling, in one of his later pieces of verse, poured scorn on Hollywood and its money-worshipping magnets.

And here come youths and maids that feign to love or sin

In tones like rusty razor blades, to tunes like smitten tin,

And here is mock of faith and truth for children to behold,

And every door of ancient dirt reopened to the old,

And every word that taints the speech and show that weakens thought,

And Israel watcheth over, and does not watch for nought.

Kipling is hardly just in singling out Jews here; for whether Jew or Gentile, stars, directors, and promoters in moviedom worship at the shrine of money, almost without exception.

The Bible says the love of money is a root of all evil. Hollywood is time's greatest example of that. The Bible warns against the love of money and the sin of covetousness. Hollywood defies money and has communicated the same spirit to millions of screen devotees.

Dr. William Evans has strikingly shown how the character values taught in home, school, and church are in complete contrast with those taught by Hollywood. He sets side by side the adjectives we use to describe Christian character values and those used for Hollywood's character values. Describing Christian character we use such words as courageous, unselfish, poised, restrained, patient, thoughtful, good, and kind. But Hollywood's character values require such adjectives as smart, sophisticated, daring, bold, clever, rich, thrilling, stupendous, exciting, passionate, and dazzling.

The chief idea of life imparted by Hollywood is a "whirling, rushing, confused struggle for money and things,

and then for more money and more things." How can children and youth help but be confused at having the Christian character values urged upon them in the home, school, and church, while they are encouraged to attend the shows and devour the film star magazines in which they are so alluringly presented with a completely different set of character values?

Dr. P. B. Ballard of Great Britain insists that the main mischief of the commercial film is that life is pictured not as service and quiet happiness, but as self-indulgence and the mad pursuit of pleasure. Certainly that is the direct opposite of the Christian evaluation of life, and if that be what Hollywood teaches, we cannot imitate Hollywood and at the same time follow Jesus Christ. Its spirit and His are utterly different.

This was brought out very strikingly a while back on the occasion of the first showing of a movie film in our Lord's home village of Nazareth. Alfred L. Murray tells the story. He had just visited Nazareth and called on an old friend, an Arabian merchant of the village. The Arab was delighted that his American friend had arrived the very day that an American film was, for the first time ever, to be shown in their village. He insisted that his American guest accompany him to witness its showing. So they went, Murray fervently hoping, he says, that the picture would not be one of which he, as an American, would need to be ashamed.

It turned out to be entitled, "Murder, by Whose Hand?" "One by one," says Murray, "men fell dead before the villain. The cries of dying men and women, the shots of revolvers, the roar of a train, and the shout of police so gripped the Arabic audience that a strange silence came over them. When the screen was silent all was silent. . . .

"With sorrow I realized that Nazareth would be different after that picture. Into that quiet little town of Palestine had come American crime and wickedness. The beautiful women of that sacred place had been introduced to strange women on the screen who acted worse than men. When I came from the theater my Arabic companions were silent. . . . To

my right was the little synagogue where Jesus is supposed to have preached. . . . Finally my Arab acquaintance asked one question. It was this: 'Do you have many American cinemas like that?' What could I say in reply?"

Nothing more vividly sets forth, than does this story, the contrast between the two sets of values—that which comes to us from our Lord, who grew up in Nazareth, and that which comes to us from Hollywood. In the days of His flesh, our Lord said, "No man can serve two masters. . . . Ye cannot serve God and mammon." If He were here today, would He not say, "Ye cannot serve God and Hollywood?"

We cannot make Christ the Savior and Lord of life and at the same time follow the patterns, adopt the values, and enter into the spirit of Hollywood. They are irreconcilable.—S. S. Times.

Good Revival

VERO BEACH, Fla.—We, the Church of God in Vero Beach, are glad to report a revival of three weeks' duration, with Brother Yates Kidd doing the preaching and Sister Kidd playing the piano. They were a blessing to the church and everyone seemed to like them so much. Several were saved, one filled with the Holy Ghost and three added to the church. The Lord surely blessed us wonderfully. Under the leadership of our pastor, Brother J. W. Coleman, the church is moving on nicely in every department.—Paul M. Bishop.

CHURCH AND STATE IN RUSSIA (Continued from page 5)

amicably adjusted, Mr. Karpov said.

"One other problem exists," he added. "Like all Soviet citizens, priests are subject to mobilization. But whenever a case was brought to us where mobilization deprived believers of religious leadership, we have succeeded in getting the priest released from service, and we intend to act so in the future."

Editor's Note: We fearfully watch for what may result from the newly promised religious freedom in Russia. We also hope all these actions by the government may be real and lasting.

CHRIST THE SAVIOR FOR THE HEATHEN

Missions • Missionaries

INTERNATIONAL CHRISTIAN BROTHERHOOD

M. P. CROSS, *Executive Mission Secretary*

CHRISTIAN FELLOWSHIP FOR ALL NATIONS

JAMAICA AND BAHAMA CONVENTIONS

The annual convention for the Island of Jamaica will be held the latter part of November. We shall give the exact date as soon as we have confirmation on securing the Ward Theatre for the services. Rev. F. J. Thibodeau, former overseer of Jamaica, and his wife hope to be able to be with us there. Rev. D. L. Lemons, the present overseer, and the Mission Secretary are planning to be there for the convention.

The Bahama annual convention will convene in Nassau, January 9-14. Rev. Carl J. Hughes, former overseer of the Bahamas, and his wife are planning to attend this convention, which will be in charge of Rev. H. C. Stoppe, overseer, and William R. Franks, assistant overseer.

Begin making your plans now to attend these great feasts.—M. P. Cross, Mission Secretary.

GREETINGS FROM ALASKA

On July 21, 1944, we boarded the S. S. Codova, which was our home for thirteen days before we arrived in Seldovia, Alaska. Our trip was a very lovely one and there were many things that we witnessed for the first time in our lives, and that, more or less, took the gloom of being out in the rough water and the unpleasant feeling of being in just a small stateroom. Several times, when out in the distance from land, we could see the large whales, and once we saw a large school of them, which was the largest we had ever seen.

While on board the boat we came in contact with some people that were really nice and pleasant to talk with, but there were others who went as far as to make slighty remarks about missionaries going to Alaska, etc. The main reason for their stand was because these very same ones took part in sin that was a shame, before the trip came to an end; but thank the Lord, He was with us all the way and

blessed our souls when men all around us took part in the deepest form of sin. (May I insert this, please pray for our men in the armed forces and also for the Merchant Marines that run the ships, as, among some that we have met, there seems to be little or no regard for God or anyone else.)

Finally, after many days, we reached Kodiak, and this was our first twenty-four-hour stop in an Alaskan port. It seemed good to walk on ground that gave you some solid footing. While we were looking over the city of Kodiak there was a tug at our hearts, and that was the need of the gospel. Time and space will not permit us to say much about the rest of the stops that we made before we reached Seldovia, as it would be too long, and some things that we saw we would not dare to write on paper.

On the bright sunny morning of August 7 we sailed into the port of Seldovia. This was to be our home for the next three weeks, and being a busy fishing season there was the buzz of the canneries and the hum of motorboats that were bringing in the fish day and night. Here, as in many other places, we found the love for liquor and vice to be at a very high ebb, and it seemed that there was no human judgment as to the limit in doing wrong.

After we had finished some business that Sister Price had to leave because of her sudden departure from Alaska, we began to look things over. The canneries closed only a few days after we landed and every day from then on there were some that left for the outside, and it made us feel a little homesick. We decided that it would be the best to move inland as when the first snow fell in Seldovia and the hard frosts came, the entire place was just left by itself, and the only means of communication was the mail once a week. After getting myself ready, packing a small grip, and loading my motorcycle on the St. George, I set sail for Anchorage, Alaska, with

nothing but the name of the town known to me and not a soul that I knew or whether I would get a place to stay that night or not. I had dressed and was prepared so that in case I could not find anyone or a place to stay, I could walk the streets all night and make out. This trip was one of the darkest and gloomiest and most heart-rending trips that I have ever taken in my life, and all that I could see was darkness and seemingly no way out. Many times I thought of the good times I used to have in the States, and here I was on a little boat that rocked and tossed all the way to Anchorage, and my family in Seldovia. I prayed and prayed and all seemed dark, but I kept going. After two days' journey the St. George docked at the city docks in Anchorage.

I left my motorcycle on the boat as I did not know what I would find. I thought that by walking around for a while I would get some idea as to what would be the best to do. The day was cloudy and cold, with rain just pouring down all the time, without a letup. So off by foot I went to the main part of town, a total stranger to everyone except Jesus. I knew Him and He was there as I walked the streets for four hours in the rain. I talked to Him almost continuously, and I believe He heard my prayers as I soon made acquaintance with Brother McAllister, the pastor of Anchorage Gospel Tabernacle, which is a Pentecostal church. From here on it seemed as though Heaven opened up as I was blessed in my soul, and things began to move so fast until it is beyond my tongue to say and my pen to write how God moved and opened the way.

May I say that just before I met Brother McAllister I was ready to give up and go back on the same boat, as it was impossible to find a house. Everything was filled and no vacancies to be found. Houses that were just the ordinary type rented for \$100 a month, and you can well imagine

(Continued on page 15)

REQUESTS FOR PRAYER

PRAY FOR:

The healing of my body, I am trusting my great Physician.—Mrs. Nettie Morris, 10 Smythe St., Saxon Mill, Spartanburg, S. C.

My husband overseas, I haven't heard from him since Sept. 8; God to strengthen me physically and help me to completely trust in Him.—Mrs. Margie J. Stiles, Rt. 1, c/o Mission Dam, Murphy, N. C.

The healing of my sixteen-year-old daughter of a nervous breakdown and low blood.—Mrs. J. C. Taylor, 239 E. White St., Rock Hill, S. C.

The Lord to heal my body of several ailments and nervousness, it is affecting my memory by my being forgetful.—Mrs. Hazel M. Thompson, Chetopa, Kans.

Annie Baker to be healed of some kind of spells; me.—Fannie Adams, Rt. 2, Crab Orchard, Ky.

God to save and heal me, I will never be well unless He heals me.—Mrs. Howard Stephenson, Rt. 3, Box 76, Whitwell, Tenn.

Me to be healed of kidney trouble. Encouragement appreciated.—Mrs. B. E. Chisholm, Box 97, Shamrock, Fla.

Me to be saved and healed, I am in a bad condition with enlarged heart, low blood and kidney trouble; my son to be healed of head trouble.—Mrs. Arthur Smith, Rt. 1, Frolona, Ga.

God to undertake for me, I really need His help.—Mrs. F. C. L.

Me to be healed, I am very sick.—W. B. Winfree, Gordonsville, Tenn.

The healing of my head; my boy's body and his release from confinement.—Mrs. Burley Thomas, Rt. 1, Quinton, Ala.

God to heal my body, at times I spit up blood and I hurt so badly through my chest; my nerves.—Mrs. Julia Turner, Rock Hill, S. C.

The complete healing of my body of high blood pressure; my brother in the Army; my home.—Mrs. Truey McCall, Highlands, N. C.

My son in Service overseas; the healing of my eye, it has something wrong with it which may be a cancer.—Mrs. Ida Ping, Meece, Ky.

God to undertake for my wife and me, we really need your prayers.—K. S. Barbour, Warren, Ark.

Me to be healed of gall bladder trouble; my little girl to be healed of

kidney trouble.—Mrs. J. D. McCay, Alabama City, Ala.

The Lord to heal my sick body and soul; my son and daughter to be healed.—Lillie Atchly, Empire, Ala.

The saving and healing of my nineteen-year-old son of heart trouble, there is no chance for him unless the Lord undertakes. Encouragement appreciated.—Brother J. F. Jenkins, Box 484, North Wilkesboro, N. C.

The healing of my body, I am very sick with cancer, something the doctors cannot cure, I am so nervous and cannot sleep; a girl to be healed of a severe goitre on her neck, she is so nervous and it smothers and chokes her so much; God to undertake for us in our home.—A reader of the Evangel, Gadsden, Ala.

God to undertake for a special request.—Violet K. Hall, 4300 Fisher St., San Diego 2, Calif.

The Lord to completely heal and strengthen me.—Mrs. Pearl McDonald, 4730 Ninth St., St. Bernard 17, Ohio.

A young Christian mother who has been suffering from cancer since December to be healed.—Sister Bertha

Sullivan, McDowell, W. Va.

The healing of my body; my little son's tonsils to be healed; my husband.—Mrs. Cash, Rt. 2, c/o R. K. Coffey, Lenoir City, Tenn.

God to undertake for me.—Mrs. Alma Cummings, Rt. 1, Shaw, Miss.

My three children to be healed of infantigo and sores.—Mrs. Dorothy Bunton, Rt. 2, Hattiesburg, Miss.

My family and me to be healed of an affliction.—A reader.

The healing of my brother-in-law who is very ill; my brother in the Navy; my throat to be healed.—Mrs. T. O. Dennis, Crewe, Va.

Me to be healed of T.B.; my children; my father.—Addie Williamson, 21 N. State Park, S. C.

My brother overseas; my family and me.—Mrs. White, Hattiesburg, Miss.

The healing of my body. Encouragement appreciated.—Mrs. Ruth Stevenson, Valls Creek, W. Va.

The healing of my sister and me of heart attacks and other afflictions; my loved ones who are sick; my nephew in Service; my brother stationed in Panama.—Maud Martin, Rt. 2, Box 17, Altoona, Ala.

The complete healing of my body; very special unspoken request.—Alice Wesley, Pinsonfork, Ky.

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Reports from the Field

The Presence of God Was in Our Midst

BLACKSTONE, Va.—We were privileged to be in a service on Wednesday evening at a Nazarene gospel tent. We went there thinking there was an evangelistic meeting going on, but when we stepped inside and looked three soldiers were singing a very beautiful song. The evangelist never came, but one of those young men went ahead with the singing and we sang and prayed, then this soldier asked a preacher from Chattooga to take charge. When he stood in the pulpit he asked how many were Christians and out of that crowd were eight soldiers and five civilians. Every one testified. It surely made us feel good to see those boys serving God and singing for the glory of God. They were of different denominations but we certainly did feel the presence of God in our midst. Praise God for the faithful few.—Mrs. Jessie Sturdivant, Middlesboro, Ky.

Had a Successful Year

CLEWISTON, Fla.—I thank God for what He did for us in Clewiston the past year. We have a very small church here with about twenty-two members, with some moved away. We have made an addition of \$300 to the church; we have ceiled the church walls and made other improvements, also bought some furnishings. Brother Williams did some improvement in the kitchen. We have a nice little Sunday School and Y. P. E. Brother R. S. Williams is our pastor. We surely appreciate him and Sister Williams. They have been so faithful and good in all things. Pray that we will still have the love of God and fellowship in our midst.—Sister Betty Swindle, Rt. 1, Box 149.

Wonderful Camp Meeting

A wonderful camp meeting was held in Brunswick, Ga., in August. Brother H. L. Whittington, of Macon, Ga., was in charge. Twenty were saved, eight filled with the Holy Ghost, and seven added to the church.

Brother Whittington preached with so much of the love of God that naturally it made the people know there was a reality in serving a true and living God.—Mary Dedge, pastor, Brunswick, Ga.

DONALSONVILLE, Ga. — We have just closed the best revival at South Mt. Zion church that we have had in several years. Eleven were saved, three sanctified, three filled with the Holy Ghost, and seven baptized in water. Brother N. E. Smith did the preaching the first two weeks and Brother Dewey Hair, our pastor, did the preaching the last week.

We praise the Lord for Brother Hair and family; they are out for the Lord. Praise the Lord for a man like him, who will stand for the Bible. He has worked hard, put brick siding on our church, almost has the church ceiled inside and has enough material to finish it. He also wants to get brick shingles to recover the church. I praise the Lord for the way He has touched my baby's body. She is much better. Pray for her complete healing and that I will stand true.—Mrs. R. A. White, Rt. 1, Box 90.

PARROTT, Va.—I am glad to report the greatest revival in the history of Parrott church. They said it was the best ever held there. When we first started, the future for a revival looked discouraging, for it seemed as if we were praying against a brick wall in service at night. On Tuesday night in the second week of the revival, after holding on to the Lord and asking Him to give us a revival, the Lord started blessing us. After a number had been blessed, at the end of four weeks we were planning to close out on Sunday night. The power of God came down in such a way that night that conviction came over the entire congregation. People began to fall at the altar without a song or an altar call and there they wept their way through to old-time salvation. In this one service twelve were saved, eighteen sanctified, six filled with the Holy Ghost. We went on another week and, in all, thirty were saved, eighteen sanctified, six filled with the Holy Ghost, twenty-four baptized in water, and nine added to the church. In fact, the entire church was greatly encouraged to move forward for the Lord.

I am a B. T. S. student and I praise the Lord for what it has meant to me this summer. Willie Odom of Mayo, Fla., was my coworker and he was really consecrated to the Lord. He

was also a B. T. S. student. The school will help anyone who will go there and have his mind made up to do something for the Lord. — Evangelist Charles McGuire, Rt. 6, Box 130-C, Danville, Va.

BRIDGEPORT, Ill.—The Church of God at Bridgeport finished a three weeks' revival which was a blessing. Eight were saved, four sanctified, and five filled with the Holy Ghost. The Lord was surely with us for there were some messages given in tongues which greatly encouraged His children and convicted the sinners. We thank God for Brother Walter Aldridge, who was the evangelist, and for our pastor and his wife, Brother and Sister Cecil. The church is getting along fine and we thank the Lord for His many blessings. Pray for us at Bridgeport, that we may ever be faithful and that the Lord will continue to bless.—Eleanor Boren.

We are happy to announce our revival here in Abilene, Tex. The interest is great and the crowds large. Praise God, the Lord came down in a mighty way Sunday night. The tent was illuminated with the glory of God. Hallelujah! Best of all, about twenty-two boys in uniform were dancing under the mighty power of God, which touched the hearts of many. The Holy Ghost certainly did have His part in the service.

We are looking forward to the day when we can get a building here. Pray for us in Abilene, that God will have His own way and that His blessed will may be done.—J. T. Hickman, 417 Pecan St., Abilene, Tex.

Our Swinneytown church has just finished a two weeks' revival conducted by Brother L. L. Green. The Lord really blessed in a wonderful way. There were ten saved, two sanctified, and three filled with the Holy Ghost. We had one healing service in which three were healed. We praise God for His all mighty power. Brother Jim Hall is pastor.—U. A. Moore.

WHITWELL, Tenn.—We had a wonderful revival here which ran two and a half weeks, with wonderful success. Brother C. D. Henry, of Pennsylvania, was our evangelist. We began on July 30 and closed August 16. Brother Henry is a wonderful preacher. The folks began to pray through the first night of the meeting and about the third night five received

the Holy Ghost. There have been thirty-five saved, twenty-seven sanctified, twenty-two filled with the Holy Ghost, twenty-five baptized in water, and fifteen added to the church. There has never been a greater revival in Whitwell, we are told. We are praying that the good work will go on till this church in Whitwell will be one of the leading churches in the movement.—T. A. Richard, pastor.

FIELD, Ky.—We have just closed a wonderful two weeks' revival. It surely was a blessing to all the saints of God. Brother Bill C. Goodman, Flat Lick, Ky., the evangelist, brought forth many good, soul-stirring messages, which just thrilled our souls. There were seventeen saved, one sanctified, one filled with the Holy Ghost, five added to the church, and eight baptized in water. We truly praise the Lord for the way He blessed in our revival.

We appreciate our good pastor and his wife, Rev. and Mrs. Ralph Scaggs.—Mrs. Hazel Hopkins, clerk.

VICCO, Ky.—We are very happy to report a wonderful revival just closed. This meeting was conducted by Rev. Fred B. Hibbard and wife, of Union City, Ind. They were used of the Lord in preaching His Word and we thank God for the work they did in Vicco. A goodly number were saved and filled with the blessing of the Lord.—J. D. Pitts, pastor.

CHICKAMAUGA, Ga.—We have just closed a two weeks' revival with Brother Joe Cleghorn doing the preaching. Eight were saved, three sanctified, one filled with the Holy Ghost, five added to the church, and eight baptized in water. The Lord is still blessing. I am glad that I am saved, sanctified and baptized with the Holy Ghost. Keep praying for us.—Sister Irene Camp.

COCOA, Fla.—We have just closed a revival with Brother Joseph Daniels as our evangelist. The Lord blessed Brother and Sister Daniels in their labor of love and saved five, sanctified three, and baptized one with the Holy Ghost. The saints were greatly blessed. Brother and Sister Daniels did some good singing. We can't express the good fellowship we had in the meeting.—L. A. Ford, pastor.

NEWBERRY, S. C.—The Church of God at Newberry had a three weeks'

revival with Rev. R. L. Power doing some good, old-time Bible preaching. Eleven were saved, two sanctified, two filled with the Holy Ghost, and four added to the church. We still have the revival spirit with us. We also have a good Sunday School, Y. P. E., and L. W. W. B. I think we really have a good church at Newberry. We also have a good pastor; he really has done Newberry good since he came here. Brother R. L. Power is a man of God. Pray for Newberry church.—Sister Ruth Livingston, clerk, 1313 Washington St.

MT. VALE, Tenn.—A glorious three weeks' revival at Mt. Vale has just come to a close. Four were saved and a great number blessed. We surely thank the Lord. Rev. J. T. Rhymer, our pastor, did the preaching under the anointing of the Holy Ghost. We were glad to have the visitors with us from the neighboring churches. Pray that many more will be blessed and that Mt. Vale will rise and shine in the face of every opposition.—Viola Kimbrough, clerk, Rt. 1, Jefferson City, Tenn.

COOKEVILLE, Tenn. — We praise

God for a very successful revival at Cookeville, Tenn. Rev. W. C. Weaver and his evangelistic party were here in a large tent. The Lord blessed us in a wonderful way. Twenty-nine were saved, thirteen sanctified, eight filled with the Holy Ghost, four baptized in water, and eight added to the church. The few saints of the church were all revived and ready to work for the Lord. There was a new church lot bought for the church and the basement is almost finished. We also raised around seven hundred dollars in pledges and cash for our church. We thank God for the Weaver evangelistic party.

SUCHES, Ga.—We had wonderful revival at Suches, Ga., with Brother G. G. Humphries, of Gainesville, Ga., in charge. The Holy Ghost took control and the Lord surely blessed, of which we are so proud. Nine were saved, four filled with the Holy Ghost, ten reclaimed, eight baptized in water, and seven added to the church. Pray for us and these new souls.—Mrs. Alice Harkins.

The best way to forget a thing is to stop talking and thinking about it.



The above is a picture of the home-coming at Woodfin, N. C., August 6. The Lord was with us in a wonderful way. Brother Hill brought a good message. We had one of the biggest and finest dinners I ever saw at a home-coming. Our district overseer, Brother Sanders, brought a timely message in the afternoon. God has wonderfully blessed the church this year. We have a new church which cost \$3,000, all paid for, with a surplus of \$200 in the treasury, for which we give God the praise. We praise God for our pastor and his wife, Brother and Sister Fred Jump, for the way they have labored with us to build the church.—John M. Lytle.

ORPHANAGE RECEIPTS FOR THIRD QUARTER

Alabama	\$10,282.90
Arizona	97.58
Arkansas	453.05
California	480.82
Colorado	128.11
Connecticut	46.72
Delaware	23.52
District of Columbia	14.82
Florida	6,168.44
Georgia	12,945.69
Idaho	235.87
Illinois	1,928.50
Indiana	184.66
Iowa	895.33
Kansas	550.15
Kentucky	4,899.13
Louisiana	125.23
Maine	193.36
Maryland	414.97
Massachusetts	2.58
Michigan	1,317.35
Minnesota	334.90
Mississippi	334.90
Missouri	1,000.14
Montana	82.82
Nebraska	92.44
Nevada	19.94
New Jersey	412.32
New Mexico	64.38
New York	23.48
North Carolina	15,116.72
North Dakota	117.70
Ohio	3,704.40
Oklahoma	136.25
Oregon	61.22
Pennsylvania	735.76
South Carolina	1,801.46
South Dakota	67.02
Tennessee	12,589.41
Texas	5,510.12
Utah	20.00
Virginia	689.19
Washington	122.67
West Virginia	6,372.72
Wisconsin	11.26
Wyoming	36.85
Miscellaneous	10.50
Consul, Sask.	1.70

MISCELLANEOUS ORPHANAGE REPORT

July, August, September

FLORIDA

Dorothy Wright, Webster—Used: 3 prs. shoes, 1 purse, 26 dresses, 3 prs. pajamas, 1 housecoat, 8 slips, 8 prs. anklets, 14 prs. panties, 3 sweaters, 2 skirts, 1 coat, 1 pr. hose, 1 pr. gloves, and one dollar.

GEORGIA

Church of God, Douglasville, Rev. J. E. Williamson, pastor—50 wash-

cloths.

KENTUCKY

Rev. James Duff, Vanceburg—5 quilts, 6 pr. pillowcases, 2 pot holders. J. T. Pitts, Somerset—15 prs. pillowcases, 8 bath towels, 2 bars soap, 1 quilt.

MARYLAND

Miss Alma Henning, Baltimore 23—Used: 1 pr. shoes.

MICHIGAN

Mrs. Leavena Passman, Ypsilanti—2 dresses, 2 hair bows, 1 dress pin, 1 booklet, 2 pkgs. gum.

MISSISSIPPI

Mrs. Ralph Wooten, Bogue Chitto—1 book, 2 prs. anklets. Used: 6 dresses, 1 gown, 1 apron.

Y. P. E., Greenville—C. H. Isabel, pastor—7 pieces yard goods, 2 spools thread. Used: 2 dresses, 1 pr. gloves, 1 blouse, 2 toys.

NORTH CAROLINA

Reecie Snyder, Canton—8 washcloths, 11 handkerchiefs.

NEVADA

Church of God, Pittman—14 dresses, 5 aprons, 9 prs. panties, 2½ prs. pillowcases, 1 gown. Used: 4 scarfs, 3 dresses, 1 skirt, 1 jacket.

NORTH DAKOTA

Rev. C. W. Clark, Wahpeton—2 quilts, 4 towels, 1 sheet. Used: 1 dress.

NEW YORK

Church of God, Binghamton—1 quilt.

OHIO

Dayton (no name)—Used: 1 coat. Rev. N. Crider, Milford—15 sheets. Used: 2 dresses.

TEXAS

Nellie Haggard, Electra—Used: 3 dresses, 2 prs. shorts, 1 pr. pants, 1 shirt.

TENNESSEE

Woolworth's Store, Cleveland—23 jars cold cream.

Soddy Church of God—1 blouse, 3 prs. panties, 2 yds. elastic.

M. P. Cross, Cleveland—28 garment hangers.

Johnson City (no name)—1 box used clothing.

TEXAS

Church of God No. 2, Dallas—1 quilt, 3 bath towels, 3 washcloths, 3 prs. pillowcases. Used: 1 pr. pillowcases, 1 sheet, 1 pr. pajamas, 2 undershirts, 1 dish cloth.

WASHINGTON

Harold Smith, Mt. Vernon—Used: 3 prs. shoes, 2 dresses, 1 scarf.

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GREETINGS FROM ALASKA

(Continued from page 10)

gine how I felt about getting one of these places. It seemed that God made it possible for me to go fifty miles north of Anchorage to Palmer, and here I was able to rent the only vacant house in town. Another packing and moving offered to us more new experiences that we shall never forget.

In the midst of all the hardships that we had to endure, there was that one comforting thought we had. Jesus said, "Lo, I am with you always even unto the end of the world." May God bless all who read this, and remember to pray for Alaska, the field that has been neglected all of these past years in gospel advancement.

In the next writing I will tell about the natives and some other interesting things that we have found here in Alaska. Remember our address is Box 152, Palmer, Alaska.—Brother and Sister George Savchenko and children.

(Watch for the next article. In it he will probably tell us about having to move into a chicken house.—Mission Secretary.)

Terrible Flood in Mexico

Following is a paragraph of a letter from Sister Hargrave in Mexico: "Brother Hargrave left Friday for the South. There has been a terrible flood in that part of Mexico. The paper states that five hundred people from Tuxtepac are dead. There were about one hundred other towns along the river completely washed away. No one knows the total of the dead. They are still being dug up from the mud. Many people are water-bound on little islands here and there. They are appealing to the Government for help as they are starving for food. Brother Hargrave went to seek the welfare of the churches."

(We have two churches in Tuxtepac and several others along this river. Please pray for these poor homeless people. If God lays it on your heart to help them, we will be glad to forward any special amount to them.—Mission Secretary.)

Revival

PUNTA GORDA, Fla.—We report a wonderful revival, which ended July 10, at Punta Gorda. We received wonderful blessings and several were saved and one received the Holy Ghost. Brother T. J. Wells, of Frostproof, brought the messages. Pray for us in Punta Gorda that we may progress for the Lord.—Dewey Delaney, pastor.

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